A Declaration of the causes that haue mooued the Cardinal of Bourbon, the Princes, Peeres, Gentlemen, Townes and Comminalties Catholike of this Realme of Fraunce, to oppose themselues to those which by all meanes do seeke to subuert the Catholike Religion and the Estate.

IN the name of God Almightie King of Kings: Be it manifest to all men, that the Realme of France hauing bin troubled and afflicted these foure and twentie yeres, with a pestilent sedition mooued and stirred to subuert the auncient Religion of our forefathers, which is the strongest bande of the Estate, there haue bene remedies applied, the which contrary to the hope of their Maiesties, haue fallen out to be more apt to nourish the euill, then to quench the same, the which had nothyng of peace but the bare name, and haue not established the quiet and weale of the Realme, but for their behoose who troubled the same, leauing the honester sort offended in their consciences, and interessed in their goods.

And in stead of remedie, the which in tyme was hoped and looked for against these mischiefs, such hath bene the will of God, that our kings of latter time haue deceased in their yong yeeres, without leauing any children able to succeede to

the crowne. And hitherto it hath not pleased him (to the great griefe of all good men) to graunt any issue to the king now raigning: although his subiectes haue not omitted (neither hereafter at any time will cease) their most earnest prayers to obtaine that fauour of the goodnesse of God: In such sort, as remaining the last of so many children that God had giuen to the late King Henry, it is greatly to be feared (which God forbid) that this royall race through our euill happe, shall be quite extinguished without any hope of issue: And that in the establishing of a successour in the royall estate, there will fall out great troubles throughout all Christendome, and it may be the whole subuersion of the Catholique and Apostolike religion in this most Christian Realme, where an heretike shall neuer be suffered to beare rule, in so much as the subiects are not bound to acknowledge and suffer a Prince that is swarued and fallen from the Catholike faith: for that the first othe which our kings doe make when they are crowned, is to maintaine the Catholike, Apostolike, & Romaine Religion, vpō which othe they receiue that which their subiects doe make of fidelitie and allegiance, and not otherwise. Notwithstanding, sithence the death of my Lord the Kings brother, the purposes of those which by open profession haue shewed themselues alwayes persecuters of the Catholike Church, haue bene so bolstered and fauoured, that it is very needefull to thinke of some speedie and sound remedy, thereby to auoide the inconueniences most apparant, whereof the calamities are already knowne to all men, the remedy to fewe, and the way how to apply the same almost to no man.

And

And ſo much the rather, that a man may eaſily iudge by the great preparations and practiſes which they make to leuie ſouldiers as well within as without the realme, & the detainyng of townes and ſtrong holdes, which long agoe they ſhould haue reſtored and yeelded vp into the Kinges handes, that we are very neere the effect of their euill intentions, beyng very certaine that they haue of late ſent to practiſe the Princes Proteſtants of Germanie, that they might haue forces in a readineſſe to ſuppreſſe at their pleaſure all good men, as it is very apparant that they entend nothing els but to aſſure themſelues, and ſeaſe of all neceſſary meanes to ouerthrow the Catholike religion, wherein euery man hath intereſt, and eſpecially the noble men and great perſonages which haue the honour to hold the firſt and principall charges in this common wealth, whom they doe goe about to vndermine and ouerthrowe, during the kings life and vnder his authoritie, to the ende that leauing no man which hereafter may be able to oppoſe himſelfe to their will, it may be more eaſie for them to bring to paſſe that change and alteration of the Catholike religion which they doe pretend, thereby to enrich themſelues with the patrimonie of the Church, following the example which was begun to them in England, eſpecially in that euery man doeth know ſufficiently, and ſeeth (as it were) with open eyes the behauiour & actions of ſome, which being crept into the fauour of the King our Soueraigne Lord (whoſe Maieſtie hath bene and alwayes ſhall be ſacred & redoubted vnto vs) they haue in a maner ſeaſed vpon his authoritie, to maintaine the greatneſſe which they

haue vſurped, fauouring and aduauncing by all meanes the purpoſes of the aforeſayd. And ſuch hath bene their audacitie, to baniſh from about the King, not onely the Princes and the Nobilitie, but alſo thoſe that are moſt neereſt and deereſt vnto him, giuing acceſſe to none but to ſuch as depend vpon them.

Wherein they are alreadie ſo farre foorth, that there is no man which hath any part or doing in the adminiſtration of the gouernement of the Eſtate, or that is ſuffered to exerciſe entirely his charge: Some are bereft of the title of their dignities, other of the authoritie and execution of their offices, though they are ſuffered to enioy the vaine and fruiteles name.

In like maner, the like hath bene done in the behalfe of diuers Gouernours of Prouinces, and Captaines of ſtrong places, and to their Officers, who haue bene conſtrained to forgoe and yeelde vp their charges in reſpect of ſome recompence of money, which they haue receiued againſt their owne will and deſire, becauſe they durſt not ſay nay vnto them which haue power to compell thē: A newe example, and neuer heretofore practiſed within this Realme, for ſome peece of money to take away the offices and charges from thoſe to whom the ſame were giuen for recompence of their vertue and fidelitie. And by this meanes they are become maſters, and haue poſſeſſed them ſelues of the forces of the Realme, as well by ſea as by land, and doe goe about dayly to doe the like to others that are in office, ſo that there is no man can be aſſured, and that ſtandeth not in feare, and looketh that his office ſhall be taken from him:

Howbeit

Howbeit the ſame hauing bene giuen him for deſert and ſeruice, hee ought not to bee depriued thereof by the auncient lawes of the Realme, vnleſſe it be for ſome iuſt and reaſonable conſiderations, or that he hath committed ſome fault in the execution of his charge. In like maner they haue emptied the Kings Cofers of his treaſure, where they cauſe the readie money of the generall receipts to be brought, and to be conuerted to their particular vſe, and hold at their deuotion all the chiefe reuenues, the which are the very wayes to diſpoſe of this Crowne, and to place the ſame on whoſe head they ſhall thinke good.

Moreouer, through their couetouſneſſe it is come to paſſe, that abuſing the gentleneſſe of the Subiects, they haue enhanced by litle and litle to moſt grieuous exactions, not only matching thoſe which the calamitie of warre had brought in (whereof in tyme of peace nothing was euer remitted and abated) but other infinite oppreſſions growen from day to day, at the appetite of their vnbrideled wils.

There was ſome hope, when through the often complaints and exclamations of the whole Realme, the conuocation of the generall Eſtates was publiſhed at Blois, which is the auncient remedy to heale theſe domeſticall woundes, and as it were a conference betweene the Princes and their ſubiectes, to enter into a reckoning together of the due obedience of the one part, and due preſeruation of the other, which is the groundworke and foundation of the ſtate of Fraunce: But of this troubleſome and great aſſembly, there ſprung nothing but the authorizing of the miſchieuous

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counſell of ſome, who fainyng themſelues to bee good Politikes, ſhewed themſelues in effect to bee euill affected to the ſeruice of God and of the weale publike, who were not contented to remoue the King (of his owne nature moſt enclined to godlineſſe) from that holy and moſt holeſome determination, which at the moſt humble requeſt of all the States he had made, to reunite all his ſubiects to one Catholike, Apoſtolike, and Romane religion, to the ende that they might liue together in the auncient faith wherein the Realme was eſtabliſhed, and tooke encreaſe to become the moſt flouriſhing of all Chriſtendome, which then might haue bene executed without any daunger, and in a maner without reſiſtance. Notwithſtanding, they to the contrary did perſwade him, that it was neceſſary for his ſeruice to abate and diminiſh the authoritie of the Princes and Catholike Lordes, which with great zeale had oftentimes put their liues in hazard vnder his enſigne for the defence of the ſayd Catholike religion, as though the reputation which they had gotten by their vertue & fidelitie, in ſtead of honour ſhould bring them in ſuſpition.

So likewiſe the abuſe which by litle and litle had taken hold and encreaſe, afterwardes is come vpon vs like a floud and downefall, with ſo violent a fall, that the poore Realme is euen at the point to be ouerwhelmed without any hope of helpe: For, the Eccleſiaſtical order, notwithſtanding the declarations and petitions which they haue exhibited, is at this day oppreſſed with tenthes and extreme exactions, to the deſpiſing and contempt of holy orders, and of the Church of God, where-

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in now all things are polde and pilde: The Nobilitie is greatly aggrieued, driuen to pay exactions in despite of their priuiledge, if that they will bee contented to liue, that is to say, if they will either eate, drinke, or apparell themselues. The townes, Officers of the Crowne, and common people, shorne so neere by the daily paying of new impositions (which they doe terme inuention of *Finances*) that there remayneth nothing els, but to inuent some good way how to remedy this mischief.

For these iust causes and considerations, Wee *Charles* Cardinall of Bourbon, the next Prince of blood to whome it belongeth especially to take in hande the safegarde and protection of the Catholicke religion in this Realme, and the cõseruation of the good and loyal seruants of his Maiestie and the Estate, being assisted with the Peeres, Cardinals, Princes, Prelates, officers of the Crowne, gouernours of Prouinces, Noble men, Gentlemen, captaines of Cities, and others, which make the best & soundest part of this Realme, hauing wisely considered the cause mouing vs to vndertake this enterprise, and taken the aduise and counsell, as well of our good friends well affected to the weale and quiet of this Realme, as of learned and wise men and such as feare God, whome wee woulde not offende heerein for all earthly treasure: Wee declare and make it knowen, that wee haue all sworne, and made a holy vowe to keepe our selues in armes, to the ende that the holy Church of GOD may bee restored to his former dignitie, and the true and Catholicke religion established: that the Nobilitie may enioye (as they ought) their freedomes wholy and entirely:

and

and that the people may be releaſed, the newe impoſitions aboliſhed, and all exactions taken away, which haue bene made ſince the reigne of *Charles* the ninth, whome God abſolue: That the Parliaments may be reſtored to the fulneſſe of their authoritie, & entier ſoueraintie of Iudgement, euery one for his iuriſdiction, and all the ſubiects of the Realme mainteyned in his gouernment, charge, and office, the which may not be taken from them but in ſuch caſe as by law is eſtabliſhed, and by ordinarie iudgemẽt: that all ſuch money as is leuied of the people, may be employed to the defence of the Realme, and to ſuch purpoſes as is appointed: and that from hencefoorth the generall Eſtates may be aſſembled freely and without any practiſe, as oft as the ſtate of the Realme ſhall require the ſame, with free libertie to euery man to exhibite their complaints, as they ſhall finde themſelues agreeued.

Theſe things and others ſhall be more particularly prouided for at the aſſembly of the Eſtates, which ſhall be held in armes for the reformation of the whole Realme, for the maintenance of the good Subiects and puniſhment of the euil, and for the ſuretie of our perſons, who haue bene ſought, and namely within theſe few dayes thorow ſecret conſpiracies, ſhould haue bene made away & vtterly ouerthrowen, as though the ſafetie of the Eſtate did depend of the ruine of good men, and of thoſe which ſo often haue ventured their liues for the preſeruation of the ſame, hauing nothing left vnto vs more to warrant vs from hurt & to auoyde the ſword which alreadie hangeth ouer our heads, but to haue recourſe to thoſe remedies which wee haue

haue alwayes abhorred. Whereto notwithſtãding we woulde not haue truſted for the onely perill of our liues, if the ſubuerſion of the Catholique Religion in this Realme had not bin vnſeparably ioyned withall: for the preſeruation & maintenance wherof, we would neuer feare nor refuſe any danger, making full reckoning that we cannot chuſe a more honorable Tombe, then to die for ſo iuſt and holy a quarrell, both to diſcharge our ſelues of the duetie & bond which we owe (as good Chriſtians) to the ſeruice of God, as alſo to auoide, as faithfull and good ſubiectes, the ouerthrowe of this Eſtate, which ordinarily doeth followe ſuch alteration: Proteſting that it is not againſt the King our Soueraigne Lord we doe take Armes, but for the defence of his perſon, his life, and his eſtate, for the which we doe ſweare all of vs to expoſe and ſpend our goods and liues to the laſt drop of our bloud, with the like fidelitie that we haue ſhewed heretofore: And to lay downe our weapons ſo ſone as it ſhall pleaſe his Maieſtie to cauſe the perill to ceaſe which doth threaten the ruine of the ſeruice of God and ſo many good men, the which we moſt humbly beſeeche to procure with al ſpeede, teſtifying to euery man by good and true effects, that he is a moſt chriſtian king, hauing the feare of God and the zeale of religion grauen in his ſoule, as alwaies we haue perceiued, and that like a good father and king he ſeeketh the preſeruation of his ſubiectes, in doing whereof his Maieſtie ſhall be ſo much the more obeyed and honoured of vs, and of all his ancient ſubiectes, which we deſire aboue all things in the world.

And although that it be not a thing farre from reaſon,

reaſon, that the king ſhould be required to take order, that during his life, the people committed to his charge ſhould not be diuided into factions and partialities of the differẽce of ſucceſſion: Notwithſtãding, ſo it is, that we are ſo litle mooued with any ſuch conſideration, that the ſlander of thoſe which doe reproche it vnto vs, ſhall not be founde to be grounded vpon any foundation. For, beſides that the lawes of the Realme are cleare inough in that behalfe, and ſufficiently knowen, the hazard whervnto we the Cardinall of Bourbon doe offer our ſelues in our olde daies and laſt yeeres, are proofe ſufficient, that we are not ſet a worke with any ſuch hope or deſire, but that we are only mooued with a true zeale of religion, whereby we pretende part to another maner of kingdome more aſſured, the enioying whereof is more to bee deſired, and of longer continuance.

Our intention being ſuch, we doe beſeeche all men, and moſt humbly the Queene mother of the king, our moſt redoubted Lady (without whoſe wiſdom and good aduiſe this realme ſhould haue bin piecemeale diſperſed and quite deſtroyed) for the faithful witnes, that ſhee is able, wil, & ought to afforde to our great ſeruice, namely in particular to vs the Cardinal of Bourbon, who haue alwaies honoured, aided, & aſſiſted her, in her moſt vrgent affaires, without the ſparing of our goods, liues, frẽds and kinſfolks, together with her fortifying ỹ kings ſide, and vpholding the Catholike religion, that ſhe wil not at this inſtãt leaue vs in the open field, but rather employ all the credite, which her paines & laborſome trauaile haue deſerued of right, and of which credit with the king her ſonne, her enemies

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moſt vniuſtly ſeeke to bereaue her.

Alſo we beſeeche all the Princes of France, Officers appertaining to the king, Eccleſiaſticall perſons, Noblemen, Gentlemen, & others of what degree or calling ſo euer they be of, which are not as yet ioyned with vs, to helpe, aide and aſſiſt vs with their meanes & aduice in the execution of ſo good & holy a worke. And we doe exhort all townes and cõmunalties, euen as they do loue their owne preſeruation, to iudge ſoundly of our intentions, to acknowledge the comfort which hereby ſhall come vnto ỹ eſtate, as well publikely, as to their particular, & to put to their helping hand to this good enterpriſe, which can not but proſper with the grace of God to whom we do referre all things. Or at the leaſt, if their aduiſe & reſolutiõ cannot ſo ſoone agree together (as their counſailes conſiſt of diuers & ſundry perſons,) we do admoniſh thẽ to haue an eye to thẽſelues, & not to ſuffer any man to poſſeſſe thẽſelues by any ſiniſter interpretation that they may ſurmiſe of our intentions, of their ſaid towns, & ſo place in them garniſon of ſouldiers, bringing them to the ſame ſlauery as the other townes be in which they do vſurpe.

We do declare to al men that we do not meane to vſe any acte of hoſtilitie, but againſt thoſe who with armes ſhall offer to oppoſe thẽſelues vnto vs, and by other meanes ſhall fauour our aduerſaries, which ſeeke the ouerthrowe of the Church, and to deſtroy the eſtate: Aſſuring euery man, that theſe our taking of armes being holy & iuſt, ſhal offer no oppreſsiõ to any, be it in paſſing & abiding in any place, but ſhal liue with good gouernment, & take nothing but that which they ſhal pay for, & receiue

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into their company al ſuch as are zealous of ẏ honor of God, & of the holy church, & to the weale & preſeruation of the moſt chriſtian French nation: with proteſtation notwithſtãding, not to leaue off their weapons till we ſee the full accompliſhment and execution of the things aforeſaide, and rather to die moſt willingly with a deſire to be heaped vp together in one ſepulchre conſecrated to the latter Frenchmen dead in armes for the cauſe of God and of their Countrey.

Laſt of all, for becauſe all ayde commeth from God, we doe beſeech all true Catholikes to ioyne with vs in this ſocietie, reconciling themſelues with his diuine Maieſtie, by an entire reformation of their liues, thereby to appeaſe his wrath, and to call vpon him in pureneſſe of conſcience, as well by publike prayers and holy proceſſions, as by priuate and particular deuotions: To the ende that all our actions may be referred to the honour and glory of him which is the God of armies, and of whom we doe looke for all our ſtrength & moſt aſſured helpe. Giuen at Shalous the of March, 1585. Signed, *Charles Cardinal of Bourbon.*

BRITISH
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MUSEUM

C.26.l.8(2)

A Declaration set forth by the Frenche kinge, shewing his pleasure concerning *the new troubles in his* Realme.

Translated out of French into English by *E. A.*

France. - Henri III.

LONDON
Imprinted by Iohn Wolfe dwelling in Distaffe lane neere the signe of the Castell. 1585.

BRITISH MUSEUM

A declaration of the French kinges pleasure, concerning the new troubles of his Realme.

NOtwithstandinge the king by letters & precepts hath heretofore sondry times admonished hys Subiectes not to suffer themselues to be led away with the persuasions and counsails of some who seeke to practise and associate them vnto themselues, whereby to frustrate them of their quiet: and withall haue offered and promised fauor to such as being already entangled, shall vppon knowledge of his meaninge withdraw themselues: yet his Maiesty to his great grief vnderstanding that notwithstanding his saide preceptes and fauorable admonitions, some of his said subiectes vpon sondry considerations, (but for the most part being trãsported & blinded with such faire and beautifull shewes as the authors doe set vpon their enterprises,) do stil enter into the same. His said Maiesty hath thought it requisite for the vniuersall weale of his said subiectes, the discharge of his cõscience toward God, & his reputation with the world to oppose against such artificiall deuise. light

of trueth, which is the true comfort of the good and mortall enemy to their aduersaries, to the end his said subiectes beinge conducted by the light thereof may in time and without let discerne and know the originall & entent of such motions and so eschew al both publike and priuate calamities that may grow thereof.

The pretenses which the autors of the said troubles do allcadge, are chiefly founded vpon The restoring of the Catholike, Apostolike & Romish religiõ in this land: The distributing of the offices and dignities therof, to those vnto whom iustly they may appertaine: & The wealth, honor, and relefe of the Clergy, Nobility and Commons.

These pointes al men haue manifestly knowen to haue bene alwaies so deere and in such recommendation with his Maiesty that none can iustly doubt of his entent concerning the same: whereby it appeareth that they neded not to haue practised his subiectes, gathered thẽ into armes, or leuied forrein power wherwith to indure him to accepte of such motions as they pretende to exhibite concerninge the same, in case they were iust, possible and commodious to his subiectes.

In respect of the said religion, his said Maiesty before his comminge to the crowne hath aduentured his owne life and with most happy successe fought for the propagation of the

same:

same: also since that it pleased God to cal him to the gouernement of this realme, he hath oftentimes to ẏ like purpose hazarded his estate, and imployed his best meanes, together with the liues and wealth of his good subiectes and seruants, whereby they may presently be persuaded and beleue that no man who so euer either in this realme or els whers, of whatsoeuer professiõ hath more harty care of religion and godlines, then alwaies he hath had which by Gods grace he will still continue.

Moreouer although after the example of the late king his brother with diuers other Christian Princes, whose Empires & dominions haue ben afflicted with sondry opinions of the said religion, his Maiesty by the prudent aduise of the Quéene his Mother, my Lord the Cardinall of Bourbon, with other the Princes, Officers of the Crowne, and Lords of his Counsaile who then were about him, hath pacified such troubles as were amonge his subiectes by reason of the saide religion, vntill it might please God to reunite them into the bosome of the church: It doth not neuertheleſſe therefore follow that his zeale and deuotion so farre as concerneth the glory of God and perfect restoration of the Catholike, Apostolike & Romish Church should bee any whit changed or diminished rather now then he shewed it to be during the said troubles: Yea so farre is he

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there froe, that his Maiesty wilheth euery one to vnderstand that he concluded the said peace, purposedly to trye whether by the meanes therof he might reunite to the Church of God such his subiectes as the iniquity and libertye of the time may haue separated therefrom, as hauing so long founde euen with the daunger of his owne person and hazard of his estate, & price of the blood of so many Princes, Lordes, gentlemen, and other his subiectes, as haue died during the said troubles and by reason of the same, since the originall of the discorde for matter of religion, moued & rooted in the sayd realme during the minorities of the late kings his brotheren and his, to the great grief of the aforesaid Lady the Queene their Mother, can not be determined by force of armes without the destruction of his subiectes and imminent daunger of his realme. In matter wherein hee was resolued vppon notice giuen him that all sortes of people were wearied and ouer toyled with the long course of the said troubles, as also that he wanted meanes any longer to supply the charges of such warre: which shoulde not haue happened if in the assembly of the generall estates of this realme holden at *Bloys* the deputies there present had alwel prouided for a leuy of a stocke of quoyne wherewith to prosecute the said warre to the end, as was requisite, and his Maiesty did require, as (being

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induced through feruent zeale to the Catholike Religion) they could desire him vtterly to prohibite the exercise of the said Religion pretended reformed, whereof did ensue the resolution there taken and sworne vnto, which since his Maiesty did endeuour to put in execution: nether should they now haue any pretence to complaine, no not they who neuertheles do publish abroad that euery man was sone depriued of that glittering beame of good hope which before by reason of the resolution taken in the said estates did shine vpon them: Besides that it is vnseemely and not lawfull for the subiect to iudge of his kinges actions, were it but in respecte that many times he is ignorant of the motiue causes of his commandementes, which for the most parte are more pregnant then those that are apparant & manifest to all men: neither is it for any to doe but onely God, the searcher and cleanser of the harts and dealings of Princes, who knoweth the causes that did most enforce his said Maiesty to the conclusion of the said peace: As being certaine that if he had any longer deferred the doing thereof, this realme had bene replenished with forreine power and diuers partialities and new diuisions which would haue bene very preiuditiall to the estate.

His Maiesty did therefore graunt the sayde peace to the end to withstand all the aforesaide

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inconueniences, to preuent the effectes therof and to try better remedies, and not as they alledge) to ground or establish any heresie in the realme, for such a thoughte neuer entred into the hart of so Christian and good a Prince as his Maiesty is: who hauing foreséene, felte & found the difficulties aforesaid, haue thought it his duety the rather to harken to the said pacification, to the end by meanes thereof to bée the better able to graunt to his subiectes the enioying of that reliefe wherupon they hoped in other the articles propounded and required at the assembly of estates aforesaid for the cõmon wealth of the said realme, peace & vnion being a fore-running and necessary meane to the establishing of good lawes and reformation of manners.

Hereunto hath his Maiesty continually euer since entended as is euident by the edictes and rules therevpon made, which he hath endeuored to put in effect and cause to bee obserued: and although his entent hath not beene executed according to his desire, the same hath redounded to his greater grief, and hath happened peraduenture almuch by the negligẽce of some of his officers and sleightes of his euill willers as also by such footing and aduantage as impiety, corruption and disobedience haue set in this realme during the said warres.

Through this peace, diuers townes repleniſhed

nished with Catholike Citizens & inhabitants are deliuered from the souldiers that had seazed vpon them. The exercise of the Catholike, Apostolicall and Romane religion is renewed in the same, as likewise through his Maiesties diligence and care it is in most townes of this realme, yea euen in those wherein the professors of the saide religion pretended reformed, haue euer since the troubles beene and yet are the stronger, and from whence both before and euer since his comming to the Crowne, the said exercise hath beene banished.

The face of iustice also hath thereby appeared though not altogether so fully and wholy as were to be wished, yet at the least in such estate as for the most part it hath shewed force sufficient to comfort the good and make the bad afraide. The Prelates & clergy are reentred into their Churches & the enioying of their goods whereof they had beene spoiled. The Nobilitie and Gentlemen might liue safe in their houses and not be subiect to such expenses as in ỹ time of war they were forced to be at for preseruing them selues from being surprised. The Citizen deprined of his owne and wandring ouer the countrey with his familie is by meanes of the said peace reentred into his possessions. The Marchant likewise hath againe begunne his trade of trafficke which by the saide troubles was wholy interrupted. The poore husbandmã

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groning vnder the weight of the supportable burden arising of the vnbridled licence of the souldier hath meanes to breath & haue recourse to his ordinarie labor, for the sustentation of his poore life. To be briefe there is no estate or person but doth effectually participate in the benefits of the saide pacification.

Moreouer as his Maiestie hath alwaies béene most ielous of the honor of God, & carefull for the common wealth of his said subiects, as much as in a Prince most Christian & truly good, can, by acknowledging all euils and calamities of any estate to arise principally through want and default of true godlinesse and iustice hath since the said peace continually labored to raise vp two pillers, which the violence of the saide troubles had almost subuerted and laide along. For the compassing whereof, he hath begunne by naming méet & capable persons such as the holy decrees do appoint to ecclesiasticall promotions, hauing charge of soules. He hath also by his owne example inuited his subiects to reformation of their manners, and to haue recourse to the grace & mercy of God through prayer and austeritie of life, which haue confirmed the Catholikes in the duetie to his deuine Maiestie, and moued some of those that were seperated from Gods Church to reconciliation to the same.

He hath likewise entended greatly to giue

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eare to the declaration and complaintes of the Clergie, giuing them libertie to assemble themselues to that effect, and hauing largely & fauorably prouided for them, hath rather discharged then ouercharged them with extraordinarie tenthes, without respect to the necessitie of his owne affaires, notwithstanding whatsoeuer is published to the contrarie: and is sorie that hee can not likewise relieue them of the payment of their ordinarie, because he found them at his comming to the crowne morgaged for the payment of the rents of the towne of Paris.

The said Prelates and Clergie haue also through his said Maiesties permission had opportunity to call & hold their prouincial Councels, whereby they haue consulted & prouided for the reformation of abuses brought into the Church during the saide troubles, & made good and holy rules to the welth of the same, which his saide Maiestie hath confirmed and authorized. These are the fruites and common and generall commodities which Gods Church, & the Catholike, Apostolike & Romish religion haue reaped of the said pacification, besides infinite other priuate & perticuler benefits which would be too long to rehearse.

Concerning iustice euery man knoweth what paines his said Maiestie hath taken to withdraw the same out of darknesse wherein the troubles had plunged, to the end to restore

the light thereof to his former force and auncient brightneſſe, hauing by death ſuppreſſed all ſuperfluous offices, and withall prohibited and ceaſed the ſale of the ſaid offices which ỹ want of money had forced his predeceſſors to bring in, nothing regarding his owne neede, which is nothing inferiour to his predeceſſors.

Beſides all this his Maieſtie hath excluded all remiſſions and euocations which aforetime were diſpatched of his proper motion, in conſideration that he perceaueth how great hope to attaine the ſame did autorize euil dædes, and the ſmall difficultie that was made in graunting others did bring confuſion into Juſtice.

Moreouer ſince the ſaid patification he hath had opportunitie to ſend into ſundry prouinces of his realme, ſundry chambers compoſed of officers of the parliament of Paris to miniſter iuſtice vnto his ſaid ſubiectes euen in the ſaide place, whereof is growne ſuch fruit as all men haue taſted, which yet would increaſe to the contentation of the good, if his good meaning had bene better aſſiſted by thoſe who naturally and by eſpeciall bond of their vocations were bound thereto. But as the iniquitie of the time hath emboldened ſome to burden his Maieſtie with other mens faultes, and that corruption & malice are ſo repleniſhed with boldnes and impudencie that many haue euen taken pleaſure in defacing his moſt holy & beſt actions, wherby

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to cause his subiectes to mislike of them and so to get to them selues their good wils with the expense of his reputation: yea so farre as sometimes to dare enterprete the most commendable zeale that he hath had to cause the decrees and sentences of the said chambers against euil doers to be executed, vnto ouer great rigor and seueritie.

His said Maiestie had therfore begun by the meanes aforesaid to prouide for the erecting of these two true pillers, the onely foundations & preseruation of euery Monarchy and had conceaued some assurance wholy to set them vp & restore them to their perfection through the cõtinuation of the peace if it had pleased God to haue giuen his grace to make his realme & subiectes worthy therof. This also it seemeth those men which seeke to moue the subiects to take armes and yet vnder coulor of prouiding for both the one and the other, did as some feare as foresee.

They do also giue out that they take armes to the end to withstãd the troubles which they say they feare should happẽ after his Maiesties decease in the establishing of a Royall successor to the disaduantage of the said Catholique, Apostolique, and Romish religion. Being perswaded, or at the least so giuing forth that his said Maiestie, or they that are about him do fauor the pretences of those ỹ haue shewed them-

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ſelues perſecuters of the ſaid religion.

A matter whereof his Maieſtie deſireth and warneth his ſubiects to beléeue that hee neuer thought, as being, thanks be to God, in the flower and ſtrength of his age and likewiſe the Quéene his wife, and ſo hopeth that God will graunt them iſſue to the generall contentation of his good and loyal ſubiects: beſides it ſéemeth to him that they ſéeke to force both nature and time and withall doe to much miſtruſt the fauour and goodnes of God, the health and life of his Maieſty, and the faithfulnes of the ſaid Ladie Quéene his wife in motioning at this time any ſuch queſtion, but much more in proſecuting the deciſion therof by force of armes. For in lieu of warranting and deliuering ỹ realme for the miſchiefs which they ſay they feare will one day enſue hereof, the entry into warre preſently for that cauſe is properly as much as to haſten the griefes of the ſame: as being aſſured ſhortly to repleniſh the realme with forraine power, partialities, and innumerable diſcords, beſides bloud, murther and infinite robberies & oppreſſions.

Here may you ſée how the Catholike religiõ ſhall be reſtored, the Clergie diſcharged of their tenthes, the Gentlemen liue quietly and ſafe in his houſe and enioy his rightes & prerogatiues, ỹ Citizens inhabitants of townes exempt frõ garriſons, and the poore townes eaſed of ſubſidies

dies and impositions that it now beareth.

His maiestie therefore warneth and exhorteth his subiectes in this case to lok about them and not to perswade themselues that this war can be finished so soone and easily as is giuē out, but rather to weigh and depely to consider the euent and ineuitable consequence thereof: and not to suffer their reputations to be stained, & their weapons to seeme as an instrument to ẏ destruction of their countrie and to the increase of the power of the enimies therof, who onely wil triumph and reape benefite by the miseries & calamities of the same. For while we, blinded in our own benefit shall warre one vpon another and be succoured in outward appearance, but in effect fed on by their assistaunce, they shall raigne prosperously and establish their power.

They complaine also of the diuision of ẏ offices and houses of this said realme, saying that such are put from them as haue better deserued of the estate and his Maiesties seruice. A weak foundation and of no great honor to build the ruine and saluation of so florishing a realme whose kings were neuer bound to vse the seruice of one more then of an other. For there is no law that bindeth him therto except as the benefite of his seruice requireth. Neuerthelesse his said Maiestie hath at all times greatly honored and cherished the princes of his bloud, as

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much as any of his predeceſſors, and hath ſhewē a will to preferre others into credit, honor and reputation by vſing their ſeruice: for ſo oft as his ſaid Maieſtie hath leuied any power or army, he hath ſtil by preferring them committed the charge and cōduct of the ſame vnto thē, and if we do cōſider who at this preſent haue the greateſt and moſt honorable rōmes in the realme, we ſhal find that they ar ſaid to be the authors of ſuch cōplaints & haue cauſe rather to commend his maieſties gōdneſſe and fauor then any way to complaine & depart frō him.

But ſay they, they haue but the name, and in effecte are depriued of the prerogatiues depending vpon their ſaide offices, which other men do vſurpe. Before we iudge of the merite of ſuch complainant it were gōd to ſēe & dēpely to loke into the rightes and preheminences to euery office attributed, and then to conſider how and by whome they haue bene adminiſtred in the time of the kinges predeceſſors.

A matter which his Maieſty hath often propounded, when he hath endeuored to ſet order in euery mans office, and had long ſince bene determined and decided if thoſe that haue intereſt therein had accordinge to their dueties aided and aſſiſted him as they ought. But ſhal it therefore be now ſaide and ſo left to the poſterity that priuate intereſts and diſcontentations ſhould be the cauſe of troubling a whole

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estate, and replenishing the same with blood and desolation?

This is not the way that should bee taken in seeking to redresse those abuses which they complaine of, sith they haue to do with so mercifull a Prince, who still would preuente the inconuenience, and willingly would accept of all méete and cõuenient remedies which may be offered to him for the redresse of the same.

Let therfore the weapons be laide downe, forrein power countermanded & this Realme deliuered out of that daunger which now it is like to incur by this rising & taking of armes, and in lieu of proceeding in this way which is full of stumblinge blockes, miseries and both priuate and publike calamities, let the path of reason duely be sought out, vndertaken & followed, whereby Gods holy Church, the enemy of all violence may more easily be restored to her power and beauty, and the Nobility satisfyed and contented as it ought to be. For which of the kings his Maiesties predecessors haue in effect shewed any token of more loue or cherishing ỳ order thereof then his Maiesty hath done? as not being contented with preferring it before the aunciente and principall honors and degrees of this realme, but hath expressly erected and made others new, which he hath consecrated to the illustration of true nobility, as hauing excluded and depriued all

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other estates from the same.

His Maiesty will also effectually prouide with al spæde for the ease of his people, like as he hath already very well begon, and wisheth to his power to continue.

Moreouer notwithstanding the Captaines of this warre do promise that their power and forces shall liue so orderlye that all men shall like thereof, and withall that they exhorte the cities and townes not to admit any garrisons, yet doe wee see that the souldiours when they haue gathered together do already commit infinite oppressions and excesse, also that they haue placed forces in those townes and holdes which they haue seised vpon, to the end to rule and kæpe them in their obedience. Besides al this it is euident that many vagabonds & idle persons will as hath bene accustomed rise vnder the name & coulor of either part who will commit infinite sacrileges and mischiefes. In such sort that in lieu of stopping the daunger which threatneth the destruction of Gods seruice and all good men as by this warre they do promise, it will replenish the whole realms withall impiety and vngodlines.

They doe also geue out that their liues are in daunger, and that that is one of the causes that mooueth them to rise, No man can thinke that this complaint any whit concerneth hys Maiesty, aswell in respecte of the good and fa-

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noꝛable vſage that at all times they haue receiued at his hãds, as alſo in that his ſaid Maieſty is naturally ſo farre frõ all ſoꝛt of reueng that the perſon is yet vnboꝛne, that can iuſtly complaine of him foꝛ the ſame, notwithſtanding whatſoeuer offence againſt him committed, wheras contrarywiſe there are many that hauing pꝛoued his clemency may ſerue foꝛ a perpetuall remembꝛance to the poſterity.

In conſideration herof his ſaid Maieſty deſireth and exhoꝛteth the Captaines of the ſayd riſings ſpẽdely to diſperſe their bandes, countermaund the ſtraungers, and depart from al factions, and as his kinſmen and ſeruants, to repoſe aſſured confidence in his loue and good will, which in ſo doing he offereth to continue vnto them, by honoꝛing them with his fauour and making thẽ partakers of ſuch honours as he is accuſtomed to beſtoẅ vpon men of theyꝛ calling: to ioyne and reẏnite themſelues vnto him, to the ende duely and effectually to pꝛouide foꝛ the reſtoꝛing of Gods ſeruice, and the ſommon wealth of his ſaid ſubiectes in ſuche oꝛder as ſhal be thought mẽte and cõuenient, whereto his Maieſty is willing to herken.

He alſo warneth all Eccleſiaſticall perſons and gentlemen his ſubiectes wel to weigh the conſequence of theſe ſtirres, ſincerely to embꝛace his entent, and to beleue that his minde alwayes hath and ſtill ſhall tend to do good to

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all, and harme and displeasure to none.

He doth therfore most straightly command them and all other his subiectes to depart and withdraw themselues from all leagues & associations, and to reunite themselues vnto him, as nature, duety, and their owne wealth and health doth bind them, to the ende that if these commotions do proceede any farther (which he beseecheth the goodnesse of allmighty God not to permit) he may haue assistaunce and succor in their counsaile, weapons and commodities to the preseruation of the Realme, wherevnto is linked the Catholike Apostolike & Romish Church therein, their honor, reputation, persons, families, and goods.

Offering and promisinge vnto them in so doing the continuance of his fauor with recõpence for their fidelity and seruice.

Giuen at Paris in the moneth of Aprill 1585.

Signed

HENRY

And vnderneath

De Neu-fuille.